THE CENTURY OF PREPARATION, AND THE MEANS AND TIME OF FULFILLMENT.

A

SERMON

DELIVERED BEFORE THE

FOREIGN MISSIONARY SOCIETY

OF

NEW-YORK AND BROOKLYN,

APRIL 9th, 1854.

BY

REV. GEORGE B. CHEEVER, D. D.,

PASTOR OF THE CHURCH OF THE PURITANS.

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SERMON.

PSALM 51 : 12, 13. IS. 11 : 9.

"RESTORE unto me the joy of thy salvation, and uphold me with thy free Spirit: then will I teach transgressors thy ways, and sinners shall be converted unto thee."

"FOR the earth shall be filled with the knowledge of the Lord, as the waters cover the sea."

ALTHOUGH these texts are three hundred years asunder, yet the connection between them is immediate, and the truth is one. The knowledge of the Lord which is to fill the earth, is that which is taught by the free Spirit of God, that which causes an experience of the joy of God's salvation, and that which issues in the conversion of sinners unto God. Moreover, the Christian joy, the experience of salvation by the Spirit, is the impulse and agency for communicating the knowledge of the Lord, and carrying on the work of conversion, all the world over.

And it is a fact, not without great significance, that the first marked development of the missionary enterprise in the word of God is in the book of deepest personal Christian experience, the book of Psalms. All that precedes is mainly historical and preparatory; but this book opens a new dispensation, and launches, at the very beginning, upon a sea of thought and expectation in regard to the coming kingdom of the Redeemer

over all the world. And as to the foundation of things in Christian experience, when that of the Psalmist is the deepest, though out of the desolation of guilt and self-despair, then and there the missionary intuition rises the highest, as in the centre of the 51st Psalm: "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit; then will I teach transgressors thy ways, and sinners shall be converted unto thee." We take this as an example or description of the *kind* of religion to prevail. The text from Isaiah, and other predictions from the prophets and the Psalms, indicate with the same clearness the *universality* of the Redeemer's kingdom.

Three hundred years after the voices of the Psalms, the central prophecies of Isaiah break forth, and it is a part of his vision of the cross, that "the glory of the Lord shall be revealed, and all flesh shall see it together." Three hundred years again pass away, and besides the voice in Habakkuk, and the resplendent night-visions of Daniel, with the Ancient of Days, and the throne as of fiery flame, and the wheels as of burning fire, and the Son of Man in the clouds of heaven, and the everlasting dominion, and the kingdom of all people, nations, and languages, serving him,—another mighty beacon rises, the last prophetic blaze of glory in Malachi: "For, from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts."

We propose now to consider, first, the nature of the

piety which is to prevail in the prevalence of the knowledge of the Lord, and consequently both the glory and gradualism of the fulfillment of these predictions; and second, we shall examine some of the signs indicating the convergency of these predictions, for fulfillment, into our own epoch in the world's history, and the consequent illustration of our responsibilities.

There is this characteristic belonging to the great successive developments of prophecy, at which we have glanced, that at every such era, out of the tide of ordinary providences, injunctions, pre-intimations, and foreshadowing events, certain vast, decisive, unquestionable announcements and decrees arise like mountains of sheer granite out of oceans of shifting sands, remaining in a perpetual immutability, with letters as fixed and as shining as the north star, and forming a position as sublime and unmistakable, for the comparison and rectification of all other positions and observations. We have adverted to a few of these announcements. They have but one meaning. The lights blazing from them, as fixed beacons, are shot across great gulfs. They were, when first kindled, like signal rockets to the universe. Yet in respect to the then understanding of their meaning on this earth, even the inspired souls out of which they were issued were, almost as *unseeing* as the material tubes, out of which the fire-work flame of human ingenuity is shot into the sky. When the prophet Isaiah wrote, and the night-diviner Daniel, the kingdom, and the Being, and the glory of which they wrote, were yet to be revealed. And when Malachi followed in a similar prediction, as precise as the thunder-bolt, as clear as the lightning, the promised

glory was almost entirely covered up in darkness, or at least in secrecy and mystery. Although revealed partially, beforehand, by the instrumentality of the prophets, it was not understood; not even they themselves understood it, though amazed at it, and searching diligently what, or what manner of time, the Spirit of God which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

But this revelation of God's glory on the cross, so stupendous, and by itself so utterly incomprehensible, in the incarnation, sufferings, and death of the Son of God, was to be further demonstrated and explained, in its mysteries of beatific grandeur, by the existence of the Church. The Holy Spirit was to be poured down, and the hearts of sinful men were to be gathered to Christ, and renewed, through the power of his cross, that unto principalities and powers in the heavenly world might be made known by the Church the manifold wisdom of God. It was a stupendous revelation, indeed, when Christ hung upon the cross; but until souls began to be gathered into his Church through his blood, even the highest intelligences of the heavenly world could not begin to understand its glory. For this purpose, it is distinctly declared that God had mercy on the first believers, and quickened them together with Christ, even when they were dead in sins, and raised them up, and made them sit together in heavenly places in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace in his kindness toward them through Christ Jesus. And every company of believers that were added to the first

company, were so many added pages in the book of this revelation, so many new illuminating lights, attracting all men to the cross, so many new reflections and demonstrations of the glory of the cross. They were so many new depths, new galleries opened up, in the mines of the unsearchable riches of Christ; and when by the passing of this redemption from Jews to Gentiles, the *universality* of it, as well as the *nature* of it, began to be fully demonstrated, this was a mystery, which had been hid from ages and from generations, but was then made manifest to God's holy creatures, to whom he would make known the riches of the glory of this mystery among the Gentiles, even Christ in *them*, the hope of glory.

Perhaps there are other revelations going on in heaven, perhaps in other worlds, about which we as yet know nothing. The whole universe of God is moved, irradiated, beatified by this mystery; and it may be in ways as incomprehensible to us, in this dawn of our knowledge, as the glory of Christ in the Church was incomprehensible to those, who saw only through types and prophecies a Saviour yet to be revealed. This revelation of Christ upon the cross, and Christ in the Church, is that to which Isaiah refers, when he says that the glory of the Lord shall be revealed, and all flesh shall see it together. It was a revelation of such boundless glory, that, if it had stopped with the first church, it had been enough to have filled all heaven with praise, all the universe with a knowledge of God before unimagined.

But it did not stop with the first church. The revelation ran on from glory to glory, from generation to gene-

ration, from heart to heart, from Jews to Gentiles, from continent to continent. On some accounts the first manifestations of this glory were the brightest, the loveliest, the most exciting: partly because they succeeded a long night of darkness, of which the Jewish dispensation itself did but break the power with a gradual morning twilight, prophetic of the perfect day; and partly because God had resolved that *they* should shine especially to the praise of his glory, who first trusted in Christ. They were as the mountain-tops, that caught and reflected the rising glory, long before it could flood the busy world, and while the vales were yet sleeping in darkness. Witnessed from Mount Righi, in Switzerland, the sunrise is a scene that presents to the spiritual imagination a beautiful illustration of the light of God pouring from truth to truth, from mind to mind, till it floods the world with its brightness. But the great surpassing glory of that view is the vast range of snow-covered mountains receiving the rosy light upon their summits, and blazing with it, as if they had all broken into pyramids of flame, before you could see the sun above the horizon, and while the eastern sky was but reddening in the morning. The sun was yet to rise, and riding in the firmament, in the noon of his power, was to pervade with the light of perfect day, the lakes, the vales, the forests, the cities, the hamlets; but nothing in the empire of light, nothing in the changes of nature, nothing in Alpine scenery could be so magnificent, so exciting in its loveliness, so transcendent in its glory, as the first kindling of those mighty pyramids of ice and snow into that blaze of light, into those flashing pinnacles of flame, when the sun first fell upon them. So in some

degree is it with the progress of the Gospel. The first Christians, and the earliest Christian churches, still stand in the mind's eye with that earliest, purest, loveliest flash of the light of the cross upon them; there they still shine brightest to God's glory, who first trusted in Christ. We are beginning now to see the light travelling down into the vales; earth's caverns are reached by it, and the spears of grass in misty meadows begin to be as radiant as the tops of the snow-shining mountains. But never perhaps can we see repeated such a scene of glory as that was, when the Sun of Righteousness first rose upon our world, and kindled the blaze in those Judean churches.

And yet, in different parts of our world, as Christ Jesus rises upon them, as his love, his Spirit, pours into darkened hearts, and gathers churches, we behold, and shall continue to behold, similar manifestations of the Divine glory. There are scenes even now transacting in the East, so sweet in their manifestation of the power of Christ's love, so full of the revelation of the glory of God, so demonstrative of the power of the Gospel to bless the world, that they are inferior in interest to nothing that has transpired in the progress of the Redeemer's kingdom.

Some twenty years ago, about the year 1834, there was born among the mountains of Koordistan, a boy, who grew up to his thirteenth year in habits of rudeness, ignorance, and profaneness. His native mountain home was in the village of Gawar, among the Nestorians. In his thirteenth year, he began for the first time to hear of the glory of God, in the face of Jesus Christ, being

brought under the instruction of the Missionaries, whose seminary for the education of youth had not long before been established in Ooroomiah. Two years had been passed in this institution, when a very precious work of Divine grace commenced among the pupils, and this youth, in the year 1849, became a sincere and enlightened Christian. From that time he entered upon a course of prayerfulness and holy living, the brightness and blessedness of which have seldom been exceeded since the days of the primitive Christians. At the very outset, it was a remarkable baptism of the Holy Spirit. One of the missionaries, on a visit to Gawar in 1849, passing the ruins of an old church, only the walls of which were standing, overheard a lad engaged in prayer, pouring out his soul with such humility and fervor, that there could be no doubt of his being taught of God: it was this converted herdsman of the mountains. From that time forward, he was a bright and shining light. He made great attainments in prayer. His gifts and capabilities became remarkable, and during the season of religious interest he would sometimes pray for nearly the whole night, borne upward with intense angelic fervor. Three or four seasons a day were customary with him for solitary and secret communion with God, and often he spent two hours in the exercise of prayer. With all this he was delightfully consistent in the holiness of his life, in conscientious industry, dutifulness, and cheerful, happy, untiring efforts for the good of others. He would, young as he was, assemble the people of his native village on the Sabbath for religious services; and even upon the most careless hearts, the

fervor, constancy, and affectionate earnestness of his prayers and conversations made a deep impression. Never had such a case been known; it was as if a youthful seraph had taken a flight from heaven to animate a mortal body. Two years did this light shine, and then it was to be removed to the world of celestial glory. If its radiance had been beautiful on earth, its departure was like the translation of Elijah in the chariot of Israel, with the horsemen thereof. The people had never witnessed such a life; its beauty of holiness was crowned with a death so triumphant as had never in that region been known.

He was laid upon his sick and dying bed from amidst the labors of a heavenly revival of religion, in which his soul had delighted; and a death-bed so happy, and so uninterruptedly illumined by the presence of the Saviour, his missionary teacher declared he had never before seen, either there or in his native land. In the midst of the deepest self-abasement, in connection with the clearest apprehension of the Lord Jesus Christ as his righteousness and salvation, a succession of heavenly realities and spiritual visions seemed unvailed before him. He could almost behold the myriads of angels surrounding the Redeemer in heaven, and hear them chanting halleluias to his praise. In the glow of his emotions, he began to sing a hymn, that contained some lines of exclamation in regard to those celestial inhabitants. "Would that I could rejoice with your joy!" Then the vision changed, the unbelieving world came up before him, and he cried out, "O wretched sinners! Wretched millions going down to hell! My heart

bleeds for them! How near is Jesus? Will they not look to him and be saved? One prayer of the penitent thief would save them all!" He prayed earnestly and aloud, and when entreated to cease for a season, he exclaimed, "How *can* I cease? I *must* pray. I can not cease from it. If my mouth were shut, my heart would still pray, and praise the Lord." Again, after conversing with one of the missionaries, he closed his eyes, and offered one of the most touching prayers ever heard, and quite impossible to be repeated. He began by expressing a desire to die and be with Christ; but then he checked himself, saying, "Not my will but thine be done." He then proceeded, in a most humble and penitent strain, to speak of his own vileness and utter unworthiness, and to adore the sovereign and unmerited love of God in calling him to be an heir of his grace, and in making him a partaker of the promises. His humble confessions of sin, his strong confidence in the efficacy of the great Atoning Sacrifice, even for him, sinful as he was, his entire renunciation of all righteousness of his own, and all dependence upon any thing save the grace of God in Christ Jesus, were deeply affecting. He ceased praying, and when he opened his eyes, seeing his friends weeping around him, "Why," cried he, "do you weep? If it is the will of God that I die, my heart is burning to see Christ, and behold him in his glory. My heart is burning, my heart is burning!" It was the flame of a Saviour's love that burned so brightly, and here was a monument of grace justly asserted to be infinitely more than all the treasure and self-denial expended by the Church in the whole history of missions.

His views of God, and of the glories of the eternal world, seem wholly unaccountable, save on the supposition of a special illumination given to departing spirits. Their originality and sublimity were marvellous in the extreme. The eternal throne, the persons of the Godhead seated there, the solemn transactions of the final day, the joys of heaven, the garments of celestial glory, were successively passing before his mind, as things of unmistakable reality. "Moses on the mount," he remarked, "did not see God as I see him. But no mortal has seen him as he is. His glory is inexpressible. I can not tell you any thing about it. Oh! the ravishing beauties of heaven, the shining garments of the blessed! What is all earthly beauty compared with these!" Thus his joy and exultation were overflowing. In the midst of the severest pains, he would break forth in songs of praise. He saw himself, as it were, surrounded by glorified spirits, and he longed to mingle his halleluias with theirs. He almost believed himself one of them.

Here again, as of old, God seems to have resolved that they should be to the praise of his glory who first trusted in Christ. The light of this young man's life, and the glory of his death, still shine. The effect of his decease upon the spectators was truly overwhelming, and the power of such a triumphant testimony to the glory and blessedness of faith in Christ, the power of such an exhibition of the transforming, transfiguring glory of the Gospel, in a youth who, but a year or two before his death, was a profane, ignorant, degraded boy among the wilds of Koordistan, is invaluable, both for the encouragement of toiling missionaries, and the producing

of conviction and faith in the minds of the careless. It is thus that at length the glory of the Lord shall be revealed, and all flesh shall see it together.

And then again, how lovely such examples of piety! So like the brightest manifestations of the grace of God in the earliest Pentecostal effusions of the Spirit! This converted boy, this wild one in the mountains, so transformed from all his rudeness, profaneness, ignorance, and insensibility, into a glowing, winged messenger of Christ, with but one absorbing thought and experience in his heart, Christ's love; and one entrancing object and effort in his life, Christ's kingdom and glory! It is an example for the best and brightest Christians in our land. "My heart is burning to see Christ, and behold him in his glory!" Oh! this is just what we need, to make us all powerful and happy, hearts burning, hearts on fire with a Saviour's love. And whereas some may think, in the view of their own poor attainments, as compared with such a manifestation of Divine grace, that this is a gift of God's *sovereign* grace, which such poor, miserable, weak things as we dare hardly look for, we would say, and especially to youthful disciples, that it is just what we may all attain, if we will take the same steps, undergo the same discipline, apply ourselves with the same fervor. We would take you back to that ruined mountain church in Gawar, and tell you to listen to the earliest outpourings of the soul of that converted boy in prayer, and ask you if you suppose that he would ever have gained that blissful height and depth of heavenly experience, had it not been for his earnestness in prayer, those protracted and fervent seasons of wrest

ling with God, set as heavenly fixtures in his daily existence? And are not the same means of grace and glory at your command?

And once more, we shall all meet this converted boy at the judgment. We shall meet him with thousands like him, gathered from the wilds of heathenism, from the mountains and the plains, from the hills and the valleys, first-fruits of glory, as the vail is raised of the dark covering once cast over the face of all nations. We shall gaze upon him at the judgment. But oh! what multitudes will see him, who heard this gospel of the grace of God all their days, before whose vision Christ and his glory passed from their very infancy, who yet, to the day of their death, neglected and rejected him, both the vision and the Being, both the truth and the Saviour, nay, who passed through many a revival of religion, in lands flooded with his light, oppressed with his invitations and urgencies of mercy, and yet died in their sins! How will such self-chosen, self-condemned outcasts gaze upon such a sight as this transfigured boy in heaven?

Such is the kingdom of the Redeemer that is to occupy the earth; such is the nature of the piety that is to prevail, when the knowledge of God prevails; and this is one little page illustrative of the nature of the missionary enterprise. This is the joy of God's salvation, and the working of his free Spirit.

We come now, in the second place, to the *universality* of the Redeemer's kingdom, in this kind of piety, and to an examination of some of the signs indicating the convergency of the great predictions of that universality,

for more perfect fulfillment, into our own epoch in the world's history, and the consequent illustration of our responsibilities. The grand text from Isaiah is as generic and instructive as to the extent and manner, as the text from David, in regard to the essence of the kingdom of the Lord among men. Let us consider it for a moment as a guide, being justified by its position, and the repetition of it in Habakkuk, in taking the greatest latitude of meaning it will bear.

A very intellectual writer has said, in some one of his compositions, and with great beauty of expression, that analogies are *aerial pontoons*. It is a phrase of admirable vividness and meaning. By material objects, or, rather, by suspension at one end *from* such objects, they are bridges to spiritual truths; by things, they swing the mind forward to thoughts and ideas, and sometimes to discoveries high above the point of starting. From the world that now is, we pass over upon them to the world that is to come; and through faith they are the substance of things hoped for, the evidence of things not seen. The types and illustrations of the prophetic Scriptures, even when wrought out of the simplest and most obvious materials, possess these unfolding and advancing properties. Some of those passages, by which we rise to a knowledge of the times and extent of the Redeemer's kingdom are of such a nature; *passages* they are, literally, the highways of Divine Revelation, to possessions of infinite glory. The text from Isaiah is illustrative by a figure, and prophetic in the illustration; that the earth shall be full of the knowledge of the Lord, as the waters cover the sea; it is the

heart, the mind, the life, the usages of mankind *upon* the earth. The image here used is a very familiar one, and it has become almost insufferably trite by being the stereotyped expression of the thought and prayer, unvaried in so many varieties of supplication, for the advancement of the Redeemer's kingdom, too often repeated with a heart-deadening formalism, where neither thought nor prayer were stirring beneath it. An unreflecting application of the figure has caused its vividness and its peculiarity of beauty and of power to be almost lost sight of. It is an exceedingly glorious prediction. Nothing can well go beyond the extent and distinctness of it. Both the language and the imagery employed point to a consummation of holiness and happiness on our globe in the prevalence of the Gospel, such as we have now but little conception of,—such, indeed, as has required the brightest colors of inspiration itself to paint.

If we watch the progress of the ocean tides from low to high water, we shall find two points illustrated by this image in regard to the advancement of the Redeemer's kingdom ; first, its gradualism, and second, its comprehensiveness and fullness. Standing by the sea-shore, and watching the ebb and flow of the waves rising and receding, we might be doubtful for a time whether the tide were coming in or going out; but a little patience and waiting shall make us sure. And again, we might be doubtful whether a certain rock at a particular headland will be covered by the waters, whether the rising tide will flow over this or that shallow, or into this or that particular creek; but when it

comes in at the full, it is a perfect rush and revelry of waters: all the appointed bounds are reached, every nook and indenture, on the coast and far inland, every harbor and bay of the vast channel of the deep, is visited and overflowed. Just so shall it be with the appointed fullness of the knowledge of the Lord.

Both the gradual character of this consummation as to its approach, and the vast extent as to its fulfillment, are to be realized only at considerable intervals, and from period to period. Reasoning merely from one year to another, we might be mistaken or deluded; we might take a retrograde movement for a forward one, or an advancing movement for a retreating one; just as, in standing on the beach, and watching the restless tide, if you reasoned only from wave to wave, you might suppose an advancing wave to be a retreating one, or a retreating wave to be an advancing one. You must have some commanding post of observation, and some prominent fixtures of comparison, extensive and important enough to secure you against hasty inductions and unfounded conclusions. Our historical fixtures and posts of observation run ordinarily from century to century; and a century of causes and results, embracing the full action of one generation on another, and of all the permanent causes of influence set at work in it, carried into a third, affords material for a large and tolerably sure induction. Even a half century to a good degree does this. And at the close of such periods, those who have lived in the midst of them seem like travellers who have climbed a lofty mountain, where they can command, in one vast view, all that lays behind, and much that is

before them. It cannot but be acknowledged that it is so with the half century, which the great bell of Time has but just fully tolled off amidst the ages of a past eternity. The last fifty years have constituted a period marched and countermarched with more wonderful events and discoveries, revolutions, overturnings, changes both gradual and sudden, than almost any equal period of settled government and society on our globe.

From century to century sometimes, and sometimes from half century to half century, we are as on the mountain-tops in reference to this advancing and infinitely glorious work. The light from heaven falls on broad regions at once. We almost hear songs as of aerial watchmen; we almost see the wings of angels and archangels gleaming in the sun; we almost follow Heaven's flying squadrons, and see the events of earth unfolding in obedience to their marchings and countermarchings in divine array. But the earth does not consist of mountain-tops alone, and were all the points and spaces, where the glory of the Lord has been revealed, concentrated into one province at this very day, it would be so small, in comparison with the extent of a world yet lying in wickedness, that we should be compelled to see and to feel that as yet there is but a faint and far-off beginning of the completion of that Divine prophecy, that all flesh should see it together. The instances of fulfillment are, like the prophecies themselves, only glorious isolated beacons, from whence voices are transmitted, and streams of light shoot across vast gulfs. The time of Pentecostal glory itself was but short, and the kingdom of the Redeemer had no sooner begun to

be established, when there commenced the great falling away and corruption predicted in the New Testament, the reign and kingdom of the Man of Sin and Son of Perdition, who was to be revealed; and that revelation, that demonstration of the power of Satan in the great Romish Mystery of Iniquity, went on increasing for centuries, and held its dominion almost undisturbed until the opening of the Reformation. Up to that time, the demonstration upon earth was not that of the power of truth, as it is in Jesus, to bless the earth, and save mankind from guilt and misery, but the power of error, the power of a corruption and hiding of the truth, and of the substitution of men's traditions and laws, instead of God's laws, to curse the world, and to plunge mankind deeper in sin and wretchedness than ever.

We may suppose, from what has taken place, that it was necessary, before the triumph of the Gospel in our fallen world, that there should be this demonstration of the dreadfulness of a corruption and denial of the Gospel; so that even the kingdom of the Man of Sin is but, on a mighty scale, a preparation for the kingdom of the Redeemer. There is light in the depths of the gulfs, as well as on the tops of the mountains. We need not only to gaze steadily at the great prophetic beacons, but to be submerged, as it were, to see what is going on below; a process of Divine Providence in human development just as necessary as that of Divine grace; and while Divine grace has been preparing or accomplishing great victories, God has all the while, in the intervals, permitted Satan to work out a demonstration quite as essential, proving, by the remorseless sweep of his ex-

periments, that the misery of the world, under a human and Satanic hierarchy in place of the Gospel, and under every other expedient devised to answer for man's redemption, has gone on undiminished.

The dead bodies of criminals are sometimes given for the purposes of dissection; so God permits experiments of evil to be tried to the full on self-willed and worthless communities; they are good for dissection, if they are good for nothing else, and they demonstrate Divine truth, while fighting against it. It is thus that all the various schemes of a proud and infidel philosophy are permitted to be tried, and sometimes it seems as if God appointed particular nations to such a practical demonstration, working out, by a sort of voluntary vicarious perverseness and unbelief, the salvation of others from the same intellectual and moral blindness. Under these various experiments, the utmost subtlety and ingenuity of the human intellect have been brought to bear against the system of Christianity, and a demonstration of its impregnability has thus been wrought, such as only infidels could work out; the Canaanites and Jebusites of Christianity, pressed into its service as hewers of wood, and drawers of water, even in the exercise of their uttermost malignity; a thing that could not be, except under the full light of Christianity, and yet during its partial prevalence. It is only under its full light that the intellect of infidels is disciplined to the utmost ingenuity, and only under its partial prevalence, that the ingenuity thus disciplined by it, can be directed against it. God gives his enemies the choice of weapons, and lets them sharpen their swords on his own grind-

stones, and fight by his own light, just to show how impotent is their malignity, how vain and futile the struggles of infidelity against Divine truth. If men will undertake such experiments, if generation after generation of philosophic fools and madmen will thus employ themselves, God knows how to use their folly and madness for his own glory. Habitually, he causes the wrath of man to praise him, and restrains the remainder of wrath. He uses this world as a vast laboratory for experiments in morals, that by themselves would be too costly; but if a race of rebels *will* pursue them, God can afford, and will bestow, ample time. The results of the experiments are laid up for eternity. They are globes of light, struck by the conflicts of sin itself out of darkness.

The demonstration of the guilt and ruin of mankind under any and all circumstances in which our race can be placed, apart from the Gospel, and without the grace of Christ, is a demonstration of the experience now of six thousand years, during which the Pendulum of Divine Providence has carried our race through all the zones of time and opportunity, circumstance, influence, climate, education, forms of government, forms of false religion, infidelity, and error, forms of social, political, economical, commercial, and scientific experiment; and all have failed. As the Pendulum has swung our globe, with its grand majestic motion, through ages of such experiment on the part of its empires and inhabitants, from one extreme to another, it has become a settled, manifested fact, even if it were not known or acknowledged before, that nowhere, under no possible

condition of society, could a sinful world remain otherwise than sinful, without the cross of Christ, or otherwise than miserable while remaining sinful. There is no other name, nor thing, nor invention, nor experiment under heaven, whereby we can be saved, but only by the sufferings, death, and Divine regeuerating grace of the Lord Jesus Christ. Every calm and leisurely, as well as convulsive and despairing effort of an intelligent but depraved humanity, for a redemption from its depravity, or even a mitigation thereof, or a temporal salvation from misery, and enjoyment of happiness in sin, has failed, and will go on failing, though all the scientific re-constructors of society from Cape Horn to Kamschatka, and from Austral Asia to Siberia, were to sit in conclave, and try their panaceas with the widest scope, and most uninterrupted appliance, from generation to generation. There is nothing that can permanently bless the nations, or save mankind either from temporal or eternal wretchedness, but the Gospel. If this experiment has not been fully and fairly made, God will still give time for it; for if mankind are resolved upon it, if men's deadly unbelief in the Gospel, and in their need of it, their desperate lost condition without it, is resolved still to choose first, instead of the Gospel, or before trying that, some other yet unheard-of but hoped-for universal medicine for human woe, either in poetry or philosophy, or new elementary combinations of society, God can wait; for one day is with the Lord as a thousand years, and a thousand years are as one day. But because of the fulness and freedom and universality of these vain ex-

periments from form to form, and epoch to epoch, in human civilization, we have reason to believe that mankind have nearly run them through, and that in this respect, as in others, the fulness of time for the spread and power of the Gospel has now come. The whole world, like an individual case of disease and misery, having spent all its living on its own physicians, nor ever grown better, but rather worse, shall now, despairing of a cure in any other way, have opportunity to touch the hem of Christ's garment, and so be made whole.

One of the latest forms of experiment to bless and save the world without the Gospel is that which in England has assumed the shape, and is characterized by the name, of SECULARISM, meaning a complete divorce of education from Christianity, and asserting that if the State will but educate its children in a knowledge of natural history and law, and of the relation of body and mind to the world we now inhabit, without any reference to the world for which we are destined, and the God to whom we are accountable, the State will thus secure its own perpetuity and happiness. The monster of Sectarianism will be cast out, the passions of men will be subdued, children will be taught to think and feel and act like natural beings, and there will result from a universal education so serene and practical, and free from theological odium, a happily-developed nature, and a perfect reconstruction and regeneration of the social edifice. An effective and thorough divorce of common-school education from Christianity is to be the effective, irresistible cure of all the evils of society;

the universality of education, and not its truth and goodness, being conceived and asserted as the Saviour of mankind. To this end, the Bible must be expelled from the schools, the Lord's Prayer itself rejected, with the ban of being "ritualistic and not educational, and not for improvement either in sacred or secular learning," and the fundamental truths of Christianity must be exorcised, because they are offensive to some, and might therefore prevent the blessing of that united and universal education, which, if Jesus Christ and his revelation will but retire from the scene, shall without difficulty regenerate the world. Into this scheme a few even of the friends of religion have been strangely drawn; but in England and Scotland, the sophistry of a man like Cobden can not prevail to give it sanction, and no effort can commend it to the intuitive discernment, good sense, piety, and previous educational habits of the people. On the other hand, men like Chalmers, Candlish, Guthrie, and Duff, have shown, with irresistible power of logic and religion, its essentially infidel character and tendency. And it is a good sign that the British Parliament have disavowed this doctrine of divorce, and framed a new educational bill for Scotland, with the freedom of the Bible and of religious instruction as essential and perpetual fixtures in the system. The divorce between education and religion is pronounced oppressive and inadmissible.

The powers of an earthly refinement and civilization are dead powers; they can but gild the sepulchres of the soul; their inventions are no better than food laid in a coffin by the wild and pagan superstition, that

thinks to sustain the wandering spirit by animal aliments in its dreary journey through an untried world. So the food of earthly sciences crumbles to the dust; it can neither enliven the soul, nor the soul vivify it, but they die beside each other.

But now these disastrous, despairing, proud, and unbelieving experiments, and these demonstrations of the power and dominion of sin and Satan, we may hope, are at a close; for the folds of Christ's garment begin to sweep over the nations, and they may not only touch the hem, but are beginning everywhere, and almost simultaneously, to be taught and invited to him as their only and Divine Physician. And all things seem to converge upon this present time. Vast predictions, both in the Old and New Testaments, that have long been known as having their spaces of thousand years or more to run through, before the beginning of their fulfillment could be looked for, culminate in the bosom of this century. Their determination, their point of consummation and of glory, falls, so far as a general concurrence of the wisest and best of the students of prophecy in this and past ages of the Church can ascertain, by the comparison of dates, and passages in God's word, with history, providence, dates, and signs on earth, somewhere near the period of time in which we ourselves are living. This is a great point.

Connected with this is the time of awakening and of organization among the churches of Christ for that missionary work, without which the fulfillment of prophecy would be impossible. This period has its commencement within the limits of this present century.

There were isolated awakenings here and there, and conceptions and utterances of Missionary Societies, as of men talking in their sleep before the dawn, or as the watch-words of sentinels before the army rouses; but there was no plan, no organization of the Lord's followers for the execution of a plan, no awakening nor union of the churches. The first missionary flame that began to burn, after the Reformation, was in the hearts of our Pilgrim Fathers; and the first missionary experiment, after the Church of Christ had gained leisure from her conflicts with the Man of Sin and Son of Perdition, to try one, was in this then heathen continent; and the first successful Christian mission then in all the world, was that of the Apostle Elliot among the Indians. The heavenly spirit and wonderful success of Elliot awakened a missionary impulse in the soul of Baxter, and in some of the churches of Europe, as early as 1680; but it was not till more than a century after, not till mankind were treading on the very verge of this nineteenth century, this century of prophecy and of missions, that any permanent Foreign Missionary organization was accomplished. The whole excitement of missionary zeal, activity of thought, and variety and harmony of organization and of effort, marking this present century so conspicuously, is concentrated, as to the period of its commencement, into the space between the formation of the English Baptist Foreign Missionary Society, in 1792, and the establishment of the American Board of Commissioners for Foreign Missions, in the year 1810. Within a period of eighteen years, and within ten years after the commencement of this present

century, all those grand Missionary Societies were organized, that within forty years have extended their efforts, and, by God's grace, been crowned with triumphant success, over almost the whole habitable world.

Now, this is a remarkable fact. You must combine with it the consideration that, at that period, there were neither Bible Societies, nor Tract Societies, nor Education Societies, nor indeed, any of the mighty and effective auxiliary institutions and organizations which God has since brought into being and operation, in developing, directing, and sustaining the energies of his Church in the work to which he was arousing her. All these kindred instrumentalities have been formed and put in action almost at the same time. Such a phenomenon has never before been witnessed in the history of the world. It is as if all the parts of a great building, all the beams and rafters, had been prepared over night, and then raised into one palace in the morning. It is a vast frame-work and involution of machinery, the separate pieces of which had not been dreamed of; but God has suddenly created and connected them, and now some six millions of dollars are annually raised to support them, and keep them in operation, where fifty years ago not one cent was so expended.

But, again, we are to consider that the period of these organizations and instrumentalities is also remarkably simultaneous with the pressure, variety, and directness of God's Providence, in preparing the world to be acted upon by them. The time of breathing the breath of missionary zeal into the churches, and the time of creating organizations and instrumentalities, as organs and

agents of that spirit, and the time of wide, vast, active preparation of the world for such a movement, is one and the same, all within the first half of this century. God opens the field, creates the plough, puts it into the hand that is to guide it, and gives a spirit for the work, at one and the same moment. Steam-engines, steamboats, railroads, and telegraphs electric, are inventions consentaneous with the missionary zeal and organization of God's churches for the world's evangelization. A voice is heard from heaven—Go through, go through the gates, prepare ye the way of the people; cast up, cast up, the highway; gather out the stones; lift up a standard for the people! And lo! the whole energies of the world seem snddenly all turned into these various operations, as the elementary particles in a crystallizing fluid dart towards the quick-attracting nucleus let down into the centre. An array of inventions and discoveries breaks upon the world, bringing its most distant regions into easy access and neighborhood, giving simultaneousness and universality to new and powerful impulses of thought and feeling. Vast commercial routes are created and travelled across deserts and oceans. Powerful magnets of attraction are uncovered, and set in active influence, moving whole nations. Many run to and fro and knowledge is increased, and all the motives and energies of an advancing civilization and rivalry among the nations are hoisted as sails, and made to blow as winds, for the advancement of God's purposes. The intrigues of political diplomacy, the efforts of ambition, and the horrors and iniquities of war itself, are turned by him directly to the forwarding of his own great plans.

But along with this preparation of the world, this levelling of the mountains, and filling up of the valleys, and this girdling of the world physically and morally with trains of communication and of impulse, there is also an unfolding of great gateways, an opening of passes hitherto inaccessible, and a reduction of the world from the position of a jealous, besieged city in a time of war, to the openness of a highway in the time of peace. All this has come about within this last half century. At the opening of it, no man would have dreamed of such changes. And when the first five missionaries of the American Board, Nott, Hall, Rice, Judson, and Newell, went out to India, they were like the first dove sent out by Noah, and almost literally had to be taken in again at the window. But God even then was working before them and for them. He had permitted the government of a large part of India to pass into the hands of a Protestant and Christian nation, and now through the bold, loud, determined knocking of his own missionaries at that nation's door, and at the heart and conscience of the man at that time invested with the authority of governor, the gates were opened, and a free entrance gained for the establishment of the Gospel. At first, it seemed as if the gates of hell would conquer. The government of England itself had issued peremptory orders to the governor at Bombay, to send away the missionaries on the instant from that country to England; and nothing but their own Christian boldness and faithfulness, under God, prevented this step from being taken, this outrage, we ought rather to say, from being committed. The missionaries in question,

Messrs. Gordon, Hall, and Samuel Nott, addressed an energetic and fervent remonstrance to the governor himself, as a man and a Christian, which for eloquence and faithfulness could hardly be exceeded. A short extract from this communication will show its tenor and its spirit, and the bold and noble position for Christ Jesus by them maintained:

"Your Excellency has been pleased to say that it is your duty to send us to England, because you have received positive orders from the supreme government to do so. But, right honorable sir, is not this advancing a principle, which, if correct, would reprieve from the long-recorded decision of Heaven all the sanguinary persecutors who executed the horrid decrees of Herod, Nero, and Trajan, who made themselves drunk with the blood of the martyrs of Jesus, and who, as God has declared, shall have blood to drink, for they are worthy? These persecutors destroyed the saints of the Most High; they were positively ordered to do so by superior authority; but for doing so, have they not been sentenced to eternal death? But were they not perfectly innocent, if your Excellency reasons correctly in saying that it is your duty to send us away, because you are ordered to do so by superior authority? The persecutors of the saints might have reasoned in the same way, and said that it was their duty to destroy the disciples of Jesus, because they were ordered to do so by superior authority. Your Excellency knows perfectly well that whenever human commands run counter to divine commands, they cease to be obligatory; and that no man can aid in the execution or support of such counter commands, without aiming violence at the authority of heaven. Can your Excellency, or any other man, deny the truth of this?"

Such was the noble missionary spirit and boldness of these faithful servants of Jesus Christ. Their powerful appeal to conscience and God's word, as above all human authority, was laid before the governor and council, and as no man in those days could deny the

truth of it, they were immediately informed that they might remain in India.

A little later than this, the Island World of the Pacific was opened to the missionaries, and prepared for the entrance of the Gospel, by providences still more remarkable, but of a piece with the whole wonderful dealings of God's providence and grace, in the regeneration and civilization of the Sandwich Islands. In like manner, door after door has been opened, gate after gate unlocked, gulf after gulf has been bridged, moat after moat has been filled up, in various regions of the heathen world, till there is not a kingdom or tribe on earth, except perhaps the principality of Japan, and the region of the temporal and spiritual despotism of the Pope, but has been rendered perfectly accessible. And what is still more, the principles of toleration and protection have been recognized, as well as the right to preach the Gospel, and freedom in attending it, and joining its churches, in quarters and to an extent most unexpected; so that the nature of the true liberty of the Gospel, so difficult to learn, has apparently been understood, and at any rate is defended, even by the Turks.

Now, all these things coming together, indicate a vast plan, no less than the prophetic delineations demonstrate it. And they indicate, moreover, all crowded as they are into one half century, that the fulness of time has come for the wide and rapid fulfillment of God's promises. But we are not left to these indications alone, for a basis of our calculations as to what God may be about to accomplish. If we see a plan manifestly developed in the Divine providence, that is grand and glori-

ous; but to see God manifestly and rapidly advancing to its execution, that is more glorious still. And this we do see; for this century, though but half advanced, is already filled with the wonders of God's grace as mercifully, as abundantly, as visibly, as it is with the wonders of his providence. If there were nothing but the creation of a Christian Empire out of the abandoned and degraded Islands of the Pacific, nothing but that vast twenty years' event of God's providence and grace, the change of a nation of the most besotted and brutalized savages into absolutely and truly the most Christian nation on the face of the globe; for such, by actual gauge of individual and national piety to God, the Sandwich Islands have become, there being by far a greater number of personal experimental Christians in that nation, in comparison with the population, than in any other country in the world; if that were all, that alone would make this century as more extraordinary than any other since the deaths of Paul and John. Never, since the days of Pentecost, has there been so mighty, quick, complete, and marvellous a transformation.

But now, taking the same Sandwich Islands, if you please, as a centre and starting-point, you may go all over the world, and find approximations to just such changes, just such glorious triumphs. You find that whereas ten years before the beginning of this century, there was not one missionary station on the face of this whole globe, save only those which our Pilgrim Fathers and their children began among the Indians, and those of the Moravians in Greenland, in South Africa, and some other places, there are now more than a thousand Christ-

ian churches gathered on heathen ground, or, on an average, more than twenty, yea nearer forty, for every year since the commencement of the enterprises of the American Board, and more than two thousand Christian missionaries, or forty a year for every year since the commencement of the century, beside great numbers of native preachers and helpers. And whereas there was not one printing-press in existence in the whole heathen world, there are now numbers of presses pouring forth their publications in a vast variety of dialects. And whereas there was not a single Bible Society, nor perhaps more than four million copies of the Scriptures in existence, some forty or fifty million copies have been issued since the Bible Society was organized. And whereas there was no such thing as a Christian school in any heathen nation upon earth, there are now vast numbers of such schools, and even the power of caste in India is yielding to their influence.

Furthermore, the stations which God has selected are such, the citadels which he has occupied are so conspicuous in importance and of so great command in connection with vast ranges of country, and of neighboring kingdoms, and he has at length thrown such a chain of these posts around the globe, that we may justly conclude that a mighty conquest is intended; the purpose of a permanent possession is manifestly indicated. And all these indications and convergencies of Divine providence in regard to the great plan unfolded in prophecy, are greatly strengthened and rendered more emphatic, by what God has been doing in the same period, and is still doing, in regard to seamen. The sea-prophecies

are also meeting their counterpart in ocean-providences, preparations, and triumphs of grace. All that is now done for seamen has been done suddenly; all the Seamen's Friend Societies, all the Bethel ships and chapels, all the missionary stations for seamen that stud the coasts and harbors here and there, have been established and put in operation during about thirty years of this half century. But the seamen and the ships are God's carriers, that fly as the clouds, and as doves to their windows, to bring his sons from afar, their silver and their gold with them. God is beginning to make missionaries of seamen, and floating churches out of fleets. The activity, enterprise, and power of commerce are applied by Divine providence to facilitate the great work of preparation for the world's evangelization. If commerce is brought of God to favor missions, the benefits conferred by missions upon commerce are still the greatest. When the Sandwich-Island mission was first started, a wheelwright in Massachusetts was called upon to contribute, and was told that his proportion would be a dollar. This he paid, but with the feeling that his dollar was thrown away. Three or four years ago, this very man received an order from the Sandwich Islands for twenty carts, at ninety dollars a piece, or eighteen hundred dollars, an incidental result of the vast temporal prosperity and progress which the mission is accomplishing. East, West, North, and South, the commercial spirit of the world, and the undertakings both of companies and individuals, are daily interlocking kingdoms more and more, and bringing them nearer, and giving more unimpeded scope to the

play of religious truth and moral influence. It is probable that soon there will be railroads from the Black, the Caspian, and the Mediterranean Seas to the Persian Gulf, so that Europe will be brought to the doors of India, and the kingdoms of Persia, Turkey, Arabia, and Hindustan will be wonderfully netted together, and at the same time made a centre of influence greater than ever in the heart of the Eastern Hemisphere. In the light of these considerations, we are to view the remarkable fact of God making choice of Hindustan, Persia, and Turkey, as the localities of such clusters of missionary citadels as are to be found nowhere else in the world; and also these regions are the scenes of wonderful operations of Divine grace. On the map we perceive Hindustan in the centre of Asia, with a population of 140 millions; and the missionary stations or churches, one after another planted here within some forty years, begin to be counted by hundreds. On one side are the Turkish, Persian, and Arabian empires, with some ten or twelve millions each, and on the other the Chinese empire, with its 326 millions of idolators. On the north, Russia in Asia comprehends some ten millions; and east and south, Japan some fourteen millions; and the various clusters of the Asian Island world some fifteen millions more. Now here, among all these vast fields of Mohammedans, Hindoos, and Chinese idolators, more than thirty various evangelical missionary societies are at work.

And what mind, some half-dozen years ago, could possibly have anticipated the wondrous changes now taking place in China? That an insurgent movement

should have arisen in that populous bee-hive of humanity, so based upon, or mingled with, the possession, knowledge, and freedom of God's word, that along with its progress there should be four hundred men constantly employed in printing and circulating that word, the copies so prepared and circulated bearing on their front the red stamp, "PRINTED BY COMMAND OF THE EMPEROR," is a thing to make men pause, and ponder, and admire, and feel as if a spiritual movement were in progress by the power of God's word, analogous to an earthquake; a movement that must be attended with revolutions sudden and vast, so that, though in a merciful way, the description of the Messiah taking the throne over the nations, will be literally fulfilled,—He shall break them in pieces like a potter's vessel.

Then, again, what wonderful changes, and preparations for changes, in the empire of Mohammedanism! Twenty-five years ago, nothing was known in Turkey of a true Protestant evangelical Christianity; but at this day, in more than fifty towns and villages, there are Protestant evangelical assemblies for divine worship every Sabbath; there are not less than sixty-five preachers of a pure Gospel; and in Constantinople and its suburbs, there are twenty-six Protestant gospel sermons preached every Sabbath in different languages. There are nineteen evangelical clergymen steadily laboring, where, no longer ago than 1830, there was not one; and there are not less than fourteen Protestant Christian schools established in the same city and population, where in 1830 there was no such thing known. This advance is great; the numerical array is something impos-

ing; but the real advance is greater by far than the mere numbers indicate. And nowhere is the leaven more surely leavening the lump. All the empire of Turkey itself might as suddenly be found on the side of an evangelical Gospel as the kingdom of the Sandwich Islands, without the change being so remarkable. In reference to the present imminent war, the counsels and providence of God have been beforehand, even to human observation, preventing the diplomacy and force of nations. God has silently and gradually established his citadels, his store-houses, his points of possession and of conquest, and there is reason to believe that he may make this war more directly subserve the advancement of his kingdom, and the pulling down of the strongholds of Satan, than he has done any war since Vespasian and Titus carried the Roman eagle against the Jews.

We can not but remark the providence of God in the shape and spirit of theology assumed in New-England, where the enterprise of the American Board first started, and the theological training of ministers and missionaries there. In the early simplicity and godly sincerity of that course in the word of God and prayer, may be found a cause for the palpable practical superiority and success of the missionaries of the American Board, to such a degree that they can not be rivalled by any others anywhere sent forth in modern times to establish the Gospel. Out of the New-England school of theology, the school of Edwards, not spoiled by philosophy and vain speculation, but fresh from the simple, prayerful study of the living Scriptures of God, have

these men come; rude and unpromising to the seeming of a worldly mind, in origin and appearance, but rich and powerful with a native original theology by the spirit of God, and with hearts on fire; these men, by whom God has created anew the Sandwich Islands, and is now Christianizing the oriental world. It is a living theology, a revival theology, from the simple word of God that has done this, the theology of the fifty-first Psalm.

Again: the providence of God is to be marked in the manner in which he has guided our missionaries, and those of some other Boards, in the wisdom of their plans of educational discipline among the nations. Common schools have been established, with the Bible and religious instruction in them. The nation is saved, where there are these permanent fixtures. In addition to the striking remark made in a recent report of the schools in the Sandwich Islands, that the success of those schools, and their regenerating power upon the kingdom, is mainly owing to the fact, that the simple word of God was long, and of necessity, the only reading book, let us note, as an example of wisdom and success in almost an antipodean part of the world, the latest report of the Educational Missionary Seminary, at Abeih, in Syria. After speaking of the happy influences of science, thoroughly taught, upon the minds of the youth, the missionaries say:

"But our great aim has been to have them well grounded in the Scriptures. And here also we pursue a systematic course. The first school-hour of each day is devoted to the Bible. Beginning at Genesis, our plan is to complete the whole in four years. We look carefully at

chronology, biography, and history; assign, as far as possible, their proper times and places to the Prophets; endeavor to ascertain the meaning of the Jewish ritual, and show how this and the prophecies all point to the great Deliverer. We pursue an equally thorough course with the New Testament. In a word, we aim to give as complete and systematic a knowledge of the sacred volume, as a whole and in its parts, as we are able. Nor in this department do we feel that we have labored in vain. Apart even from the direct religious influence of this course, we are decidedly of opinion that more, vastly more, has been done in this way to awaken intellect, and foster a spirit of inquiry, and give expansion and vigor to the mind, than by all our other studies combined. In this close attention to the Bible we find, too, the surest means of eradicating from the minds of our pupils their manifold superstitious opinions, and of awakening within them the conviction that ecclesiastical authority, in which they have been taught to repose an unlimited confidence, is a baseless fabric."

Now, it is true that all these various and mighty providential preparations are nothing without a divine, all-conquering Spirit working in and with them. But the climax of all blessings, and the brightest of all indications, is the manifest presence of that Spirit, so that every missionary station, or church, or band of laborers with the Gospel is as leaven, hid in three measures of meal, of no comparison indeed, as to quantity, as to size, as to space occupied, with the hugeness of the material to be penetrated and subdued; but yet, of such omnipotent, all-permeating power, that the whole may, if God pleases, be speedily leavened. God seems to be preparing for a great and effective outpouring of his spirit, before which every thing of opposing power shall at length give way. In a great river, during a long winter, the ice becomes so deep and solid, that it seems as if it never could be either melted or broken up. The

winter and spring thaws pass, and the ordinary rains fall, but still the ice seems as thick and immovable as ever. But experienced judges will tell you that every thaw and every rain has helped to rot and weaken it. And now comes a great rain perhaps of two or three days' duration, and in one night the vast covering of ice that but the day before seemed as if it could still bear up a city, is burst up and broken with the noise of thunder, and between the rising and the setting sun, the stream is free. Just so, God is all the while weakening and rotting the fabrics and institutions of heathen superstition, caste, and idolatry, the cold, solid crust of Satanic habit and despotism; and, at length, when the great rain of his Spirit comes, these things may give way, and be broken up, and carried out to sea, with a suddenness that shall seem a miracle, and yet by causes that God had long been setting in motion, to produce that mighty result.

Now, then, what are we to conclude as to the prospect in the half century on which we are just entered, from all that God has done in the half century through which we are just passed? Judging only from the things accomplished in the last fifty years, what may we not suppose will be accomplished in the next fifty years? Certainly we have reason to believe that the fulness of God's time has come. And reasoning only as the human mind may reason, in regard to probabilities, even leaving out of view the spiritual element, there are some great things of power set in motion that can not stop, but will inevitably go forward, dragging other things with them. And the horoscope of the future is glorious,

reasoning from the past, and admitting even only the same ratio of progress. The year 1900 will be a year of glory and prosperity such as the world has never seen, if a progress is continued in the arts and sciences, in discovery and inventions, in morals and religion, accordant only with that made between the year 1800 and 1850.

But we cast ourselves wholly upon God; we do not rely upon such progress, except through his grace, and our faithfulness to him; for the voice of the promise is goodness, if thou continue in his goodness, otherwise thou also shalt be cut off. We rely upon God's grace; and that given, we say that already God has made the world so ripe and ready for the baptism of his Spirit, that even a period so near as the year 1900 may witness the world's advancement into the brightness of the Millennial Day. And fifty more years, or the middle of the next century, in all likelihood, will witness the entire overthrow and downfall of the papal power, the Mohammedan power, and also the entire regeneration of the Greek Church. The same period may witness the subversion of idolatry and caste in India, and of the idolatrous superstitions of China, and of the physical and spiritual demon despotisms of Africa. The conflict between the native races in China may yet bring a great part of the kingdom under the power of a Protestant government; and England, before stepping down from her position as the foremost country on the earth, may yet have her responsibilities increased to the temporary ruling of more than half the inhabitants of our globe. Meanwhile her vast Australian possessions

will become a Christian Republic, and may perhaps be filled, by the power of the magnet which the providence of God has there set at work as in California, with an intelligent and active population, more rapidly than ever yet any portion even of our own country was won from the wilderness. In these movements of the world, and in such a horoscope of the future, there is as much excitement as there is encouragement; and while there are great apparent dangers, all things are full of hope, if the people of God do but give themselves in faith, love, and prayer, to the great work before them. The lines of prophecy are converging, and the trains of God's providence are growing nearer and more crowded, deepening to a great centre, and indicating some mighty consummation. God is coming to use nations like individuals, for the fulfillment of his plans; indeed, he has always done this, though never in so marked a manner as in the changes of the modern world.

It is not among the least of the signs of the times that in our day the very science of geography has been permeated with a missionary significance, and that God's great plan has been traced between the configuration of our globe, and the march of civilization and of empire, developing the moral capabilities and responsibilities of nations, and especially of our own. In the great work of Arnold Guyot, we see the hand of God, on the very map of the world, with its physiological history, as plainly marking out our missionary destiny, as his providence is manifest in loading us with responsibilities, and giving us the power to meet them. If we imagine that God has given to our country its

unparalleled advantages, and raised us to a height of freedom and power unrivalled in the history of the world, only that our merchants may become princes, and treat us to Sabbath-breaking railroads, we are terribly mistaken. God has given us this prosperity, not for ourselves, but to be imparted to the world. He has prepared us in this mighty way, on this gigantic scale, not for our own commercial interests, but to do good by us, to carry on his glorious plan of the world's regeneration.

Now, there are just three things that are essential to our active religious power over the nations, and our continued missionary success; the Spirit, the Word, and the Sabbath. The first is the life, the second the medium, the third the fixture; and of this sacred trinity of influence, expression, and institution, by which this world is bound to God, every one of these possessions is equally essential. The Sabbath may be called our galvanic battery, bearing in its frame and arrangement the Word and the Spirit, the Spirit through the Word. Wherever the Sabbath goes down, or is neglected, or over-ridden by the interests of this world, our power, the power of salvation, goes down with it. The regeneration of nations is the work of the Christian Sabbath, permanent, immutable. The Sabbath is the only heart of life and health continued. Our own discipline, under God's providence, included 150 years' intense action of this energetic, central, vivifying, permeating life, before God made us a nation. And that which, more than any other causes, taught us the theory and the practice of liberty, and gave us the heart and mind

to sustain it, was the possession of the Christian Sabbath, in its primitive sacredness and purity and power.

There must be a deeper piety, not the spirit of expediency, nor the compromise between God and mammon, but the spirit of love and of power, and of a sound mind. All our mighty works of preparation, and movements of success, thus far, instead of making it possible for a less degree of faith and fervor to do the work that remains, only increase our responsibilities, and necessitate a still purer and deeper zeal. A vast battery is ready, but the cups are innumerable; if they are all filled, then the immense array will act; not otherwise. The heart can give only what it possesses. If it be the letter, it may give the letter; if the spirit, the spirit. If a church and a form be the object, a church and a form may be accomplished; but the water there, will rise no higher than the fountain here; and the establishment of a formal church would only be the infliction of a Christian sore on the body of heathenism. Yet this is a renewed and increasing tendency of our age. "Are you not grieved," said one Christian friend to another, from whom a once beloved and venerated pastor had been removed to another diocese, "are you not grieved to lose so excellent a minister?" "Oh! the exchange is much better," was the answer; "Mr. A. did indeed love souls, and sought to bring them to Christ, and made good *Christians*, but Mr. B. makes good *churchmen*, and we never felt the importance of that till now." A snare of the great adversary and a tendency of the age, is here developed. But if churchmanship be the beginning, it will be the

end; and neither at the beginning nor the end can the soul know much of Christ and him crucified. A recent English writer has argued that without an Establishment it is impossible for the utmost energy of the voluntary system ever to reach the masses. The history of the American Board in its wonderful successes in the space of forty years, in comparison with the zeal of an Establishment for more than three centuries, is answer enough to such an assumption. Indeed, you know the fixtures of an Establishment, and can gauge its power; but the power of an impulsive deep piety, the power of the spirit of God, you can not measure. The argument is as untenable as an old accustomed highway route at a railroad crossing. Look out when the bell rings!

Then again, the piety of *giving* is yet to be developed, to meet emergencies and demands on the present gigantic scale of God's providence. Christian merchants must learn to live only for him, in their business of money-making, as wholly and faithfully as they demand and expect that the missionaries, whom they are called to support, should live only for God. Why should the missionary in *his* stewardship for Christ be called and expected to give his time, his life, his labors, in preaching the Gospel, satisfied with an adequate support in and for his work, any more than the Christian merchant *his*, in the same stewardship, but in a different way? The Christian merchant is as sacredly bound to pursue his business for Christ, gain wealth for Christ, and give it habitually *to* Christ, as the Christian missionary is bound to lay his business, his life, upon the altar of

Christ's love. Nor can the missionary work go on, until this share of the burden and heat of the day is borne by our Christian merchants. Why the talents of the Christian minister should be considered as sacredly devoted to God, and not the wealth of the Christian merchant, it passes any man's ability to give a reason. Did the Lord Jesus ever give a dispensation to any one class of his disciples to live unto themselves, to lay up treasure for themselves, while another class were to do the sacrifice and the self-denial for the easy and luxurious livers by proxy? What a monstrous idea! And yet, does not something like this feeling prevail, or if not the feeling, does not the habit and reality border on such a practice?

Now, if just even a tenth were devoted to God, if *that* rule of benevolence were sacredly complied with by our Christian merchants, God would have enough and to spare for missionary purposes. But the rule of the Gospel is just none other than this, AS GOD HATH PROSPERED YOU. Now, when we hear of a Christian merchant laying up perhaps a hundred thousand dollars a year, and giving five or ten thousand, one can not help asking, Is this according as God hath prospered him? Might he not, with perfect ease, have given seventy-five thousand, without the slightest sacrifice, the least diminution of his comforts, his luxuries, and with an amazing addition to his piety, his growth in grace, his own happiness? And then, the usefulness of such a course! Oh! when we think of the incomparable spiritual worth of money at this day of the world's advancing and pos-

sibly immediate redemption, how much good can be done with it, what rapid and mighty agencies for eternal blessedness to millions set in motion and sustained by it, then the profession of a true Christian merchant, who labors to gain money for Christ, just as the missionary preaches for him, rises in dignity and glory, till it seems hardly inferior even to the Gospel ministry! Truly, when our Christian merchants, with their commercial enterprises and their capital, shall look as directly to the advancement of the Redeemer's kingdom as our missionaries, it will be a development of pious and benevolent energy as yet untried. And the Spirit of God may speedily bring the Christian community even to that.

Spiritually, our capital is in the Word—the Word by the Spirit and by prayer; and we have to see to *that*, that it be not locked up and unavailable. We may hold its riches in the letter, and yet be bankrupt in the spirit; this is one of our dangers, even in our progress. We want quickening in the fire and power of God's word. We want it permeating the very bones and marrow of our being, as God's word. We want it in such overmastering and up-bearing power within us, that on the wings of a "*thus saith the Lord*," we can dart as an eagle in the face of enemies, yea, as lightning from the clouds. We need to strike swift and strong blows with the sword of the Spirit; but no man can do this who has not learned *from* the Spirit, that the Word is the Word of God, or whose sword-arm is paralyzed by the chloroform of foreign critical skepti-

cism, or who suffers his philology, philosophy, and science to overlay and suffocate his faith and life.

Now, may God be merciful unto us, and bless us, and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations. Amen.

TWENTY-SEVENTH ANNUAL REPORT

OF THE

NEW-YORK AND BROOKLYN FOREIGN MISSIONARY ASSOCIATION.

ANOTHER year in the history of this Society has passed, and we are called upon to review its progress, and gird up the loins of our minds to meet the very solemn responsibilities which the future will impose upon us. The Association, whose twenty-seventh anniversary we to-night celebrate, holds a prominent and very important place among kindred agencies in our country. The spirit, the enterprise, the piety, the wealth, of the churches united in this Society, are unequalled in the land. No other place of the same extent combines so many advantages for the cultivation and continual increase of the missionary spirit, as the cities of New-York and Brooklyn. This statement must commend itself to every one who is at all acquainted with the number, the contiguity, and the Christian and ecclesiastical fellowship of the churches here represented; and it is needless to enlarge upon it. As greatly as we surpass all other places in our advantages, so greatly should we surpass them in the manifestation of that benevolence, which, under God, is the strength and hope of the missionary cause. May each succeeding year prove to the churches throughout the land, that we appreciate the peculiar position we occupy; and may they be encouraged, by our example, to emulate us in devotion to him who is their and our common Lord and Master.

The Treasurer's report, just read, shows the amount of contributions from the churches during the year, which compares favorably with that of the preceding; and the usual monthly meetings of the Society have been as well attended and sustained as ever before. Regret, however, has been expressed that the pastors of the churches have not availed themselves more generally of the advantages which these meetings afford, for giving increased interest to the concert of prayer on the evening of the first Monday of each month. It is exceedingly desirable that each church should be represented at this service, either by the pastor, or by some one appointed for the purpose, who may thus secure the most recent intelligence from the various missions.

The year has been one of unusual interest and promise, throughout the missionary world. In China, India, and Eastern Asia, where the operations of the American Board are very extensive, God has interposed marvellously in his providence,

making the wrath of man to praise him, and filling the hearts of his people in those lands with high hopes for the future. As it does not fall within the province of this report to enter into details respecting particular missions, we know not how better to enlist the hearts, and confirm the faith, of our churches in this hallowed cause, than to present some of the encouragements which the word of God affords to us, in the present solemn, and, to many minds, alarming posture of the missionary enterprise. We are not of those who look with disquietude upon the dark and portentous cloud which now overhangs Europe and Asia. We remember that the Lord reigneth, and we rejoice. We call to mind the fact, that the Redeemer of the world is its sovereign, and that he administers the affairs of mankind with exclusive and direct reference to the advantage and glory of his Church. We can not avoid the conviction, that the blessed purposes of divine grace are ripening *very* fast. We believe that God's providence, which extends to the mightiest as truly and as efficiently as to the minutest objects and events, is wholly and always subservient to the merciful plans of his love for Zion; so that "all things" work together for her good. Never before in the world's history, have the unfoldings of God's scheme for his glory in our world, been so rapid, so various, so wondrous, so manifestly adapted to promote the kingdom of Christ, as during the present century. Every one who reflects at all on the subject, must feel that God is about to do some great thing for his Church.

There is a diversity of views in regard to the manner in which the kingdom of Christ is to be extended and established in the world; and there are those who suppose that the Gospel will attain its end in a quiet and tranquil way, as the leaven penetrates and changes the meal in which it is hid. But, if we look into history, we shall discover other elements at work in securing this result. It is true, that the Gospel accomplishes its proper, its legitimate object, in renewing and sanctifying the nature of man; but such are the conditions and circumstances of our world, that, in order to this, other elements of power must be brought into operation.

The Bible most explicitly teaches, that the kingdom of Christ is to secure its supremacy in the world, not simply by the prayers, efforts, and sacrifices of Christians, in erecting churches and schools, and institutions of art and science—in diffusing Bibles and tracts, and a sanctified literature; not simply by the divine blessing upon a preached Gospel, but, also, by the outpouring of a spirit of divine wrath upon the idolatrous, infidel, and apostate kingdoms of the earth. *The Church* has no carnal weapons, with which to attack her foes. She can overcome the powers of evil only by the blood of the Lamb, and the word of her testimony, and by not counting her life dear unto herself. Christ's kingdom is not of this world, else would his servants fight. But, while the Church is restricted to a *spiritual* warfare, God is by no means confined to the same. All the forces of nature, all the kings and armies of the earth, all the social and material and political resources of the nations, are at his disposal; and by them, in one way or another, he carries forward and accomplishes his designs of mercy for the Church. He has the wrongs of Zion to avenge, upon the nations who have oppressed her. He has judgments to visit

upon the rebellious people who have not submitted themselves to the sway of his Son. The day of vengeance and recompense must come; and by no means does God so powerfully prepare his way for the establishment of his kingdom, as by his desolating judgments upon the guilty nations. Most instructive are the teachings of the Bible history and prophecy on this point. The overthrow of the Babylonish empire by Cyrus, who established the Persian on its ruins; the overthrow of the Persian by Alexander, who established the Grecian in its stead; and the overthrow of the Grecian by the Roman, the mightiest of them all,—were ordained and accomplished by God, in order to the advent of Zion's King, the Lord Jesus Christ, into the world. These are the series of events that God speaks of by Haggai: "Thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come." To the same series of events does God refer, when, in Ezekiel, he says: "I will overturn, and overturn, and overturn it." To these does Daniel refer, when he says of Christ's kingdom, "It shall break in pieces and consume all these kingdoms." "Zion," it has been well said,* "hath been the rise and downfall of all the powers of the world. It is her deliverance, or her trial, that is intended in their raising; and her recompense and vengeance in their ruin. God works not among the nations for their own sakes. When they are sifted with a sieve they are but the chaff; Israel is the corn for whose sake it is done, whereof not the least grain shall fall to the ground. She is precious in God's sight, and honorable; he loves her; therefore he giveth men for her, and people for her life." The kingdom of Christ is the only one, of all the kingdoms of the earth, that can not be shaken or removed. It is the kingdom "which the God of heaven hath set up, which shall never be destroyed;" a kingdom, which, belonging "to the saints of the Most High, shall never be left to other people; but it shall break in pieces and consume many kingdoms, and it shall stand for ever." So that all the revolutions of the nations serve only to settle more firmly the foundations, and augment the strength and greatness, of the Church. Often she seems pressed nearly to her overthrow; but always, when the enemy cometh in like a flood, the spirit of the Lord lifteth up a standard against him. The Church is like Joseph, of whom his father said, "The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." Every instance of shaking among the nations is an *advance* made by the Church. Every victory gained, on whatever battle-field, is a victory for the Church. Hers are the spoils of war; hers the monuments and trophies of royal triumphs. All the blood that has been spilt, all the treasure that has been expended, all the nations and empires that have been wasted, have been for the glory of Zion. How many mighty kingdoms have passed away! Assyria, and Egypt, and Persia, Greece, and Carthage, and Rome, have perished; yet the Church remains. They perished for this very end,—in the words of the Apostle Paul,—the removing of the things that are shaken is in order that the things that can not be shaken, the kingdom

* John Owen.

that can not be moved, may remain. In olden times, God gave Egypt, and Bashan, and Heshbon, and all the nations of Canaan, Ethiopia and Seba, Babylon and Nineveh, for his Church; and Zion is no less precious to him now. It would not be strange if, in these days, he should give Turkey and Russia, Austria, Italy, India, and China, for her advancement and glory. The day of her triumph is hastening. The overturnings and removals of tribes, nations, and empires; the battles and sieges; the long wars and desolating invasions, during six thousand years, have not been to no purpose. These are the groanings and travailing together in pain of the whole earth, in order to the manifestation of the sons of God.

Moreover, the Bible teaches us, that as the day of Zion's ascendency and glory approaches, civil commotions will increase. God's judgments in the earth will be more and more abundant. He will turn, and overturn, and overturn, till He whose right it is shall reign king over all. He will pour out the vials of his wrath upon the nations. He will whet his glittering sword, and his hand take hold on vengeance. He will raise up captains and armies, who will be his scourge, the besom of destruction for the nations. The day of the Church's glory is the day of God's recompense upon her enemies. The emancipation and triumph of the Church is to be secured by the destruction, or by the conversion, of them that hated and oppressed her. The princes of the world must submit themselves to the kingdom of Christ, or be subdued under it. Now they oppose it; the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Anointed. And what a fore-shadowing of coming conflicts does that word of the prophet give us: "The nation and kingdom that will not serve Zion shall perish; yea, those nations shall be utterly wasted!" And this: "Behold, the Lord will come with fire, and with his chariots, like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." And again: "I will shake the heavens and the earth, and I will overturn the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, (Gentiles;) and I will overthrow the chariots and those that ride in them, and the horses and their riders shall come down, every one by the sword of his brother."

Such are some of the foretold antecedents of the millennial state of the kingdom of Christ, to the consummation of which all the missionary operations of the present day are directed. Wherefore, let us not be troubled by the tumults of the people, by wars and rumors of wars, by the overturnings of dynasties and thrones, of states and empires. These are but the shaking of the nations by the Almighty, that the kingdom of Christ may be established. This *can not* be shaken; this can not be moved. And oh! what a kingdom! how stable, and glorious, and precious to God, how loved and honored must the Church be, when all the commotions, and changes, and bloodshed, and proud history of nations, and their kings and conquerors, all are the stepping-stones of the Church to *universal empire;* for she shall reign over all. The kingdom and the greatness of the kingdom, under the whole heaven, shall be given to the saints of the Most High. The decrees of God can not be changed. He will pursue his own methods, and none shall let him. We

will, therefore, indulge no vain expectations of peace among the nations. Men talk of the *progress* of art and science, of civilization and refinement. They discourse about the *development* of humanity and of history. But other voices reach us from the sacred oracle. The visions of prophecy reveal the overturnings and breaking up of civil institutions and ecclesiastical powers; the dashing in pieces of the fabric of empires. And these things *crowd the more distant scenes* on that divinely-painted canvas. There we see famines, and pestilences, and earthquakes in divers places. The whole earth seems convulsed; the sun is darkened, and the moon gives not her light; the stars fall from heaven, and the powers of the heavens are shaken. Upon the earth, distress of nations, with perplexity; the sea and the waves roaring. And as the dark clouds of that era roll away, the *sign of the Son of Man* appears in heaven. Not until this time be fully come, will the Prince of Peace take to himself the sceptre of the kings of the earth, and reign God over all, blessed for ever. Till then, nations must be disquieted. France, Austria, Russia, Italy, Turkey, and other kingdoms, must be visited for their tremendous crimes against the kingdom of Christ; for if God has visited the sin and unbelief of his own people so severely as their history in the by-gone centuries shows he has done, surely he will not fail to pass the wine-cup of his fury among the nations who have oppressed and enslaved them; and they must drink it. If he did such things in the green tree, (his own Church,) what shall be done in the dry? The gates and bars of every adverse kingdom must be broken down; the deep foundations of idolatry must be razed and destroyed; the crushing superstitions of a false Christianity, underlying and sustaining the thrones of so many kingdoms, must be demolished. All rough places must be made smooth, and crooked places be made straight, for the spiritual, millennial advent of the Saviour.

Have we not a right to expect that, after the tempest of civil and political commotion is over-past; after the dark and long-overhanging cloud of divine wrath shall have discharged itself upon the guilty nations, the Church of God will arise and shine, will put on her beautiful garments, and stand forth in her supernal might and glory, clear as the sun, fair as the moon, and terrible as an army with banners; that repentant kings will be her nursing fathers, and their queens her nursing mothers; that nations will be born to her in a day; and so the world be filled with the knowledge of the glory of God?

THOMAS H. SKINNER, JR.,

CORRESPONDING SECRETARY.

THE FOREIGN MISSIONARY SOCIETY OF NEW-YORK AND BROOKLYN

In account current with their Treasurer, ALMON MERVIN.

		Dr.	
To Cash paid for carriage-hire, and attendance on room, ...		$5 00	
" " 3000 copies Dr. Hutton's Sermon, ...		110 78	
			115 78
" Entered in my account at sundry times with H. Hill, Treasurer of the A.B.C.F.M., ...			23,580 80
			$23,696 58

		Cr.	
By Cash, from the following sources:			
From	Allen-street Presbyterian Church, ...	$186 40	
April 1,	Brick " "	941 87	
1853,	Broadway Tabernacle, ...	278 03	
to	Central Presbyterian Church, ...	392 06	
March 31,	Church of the Puritans, ...	2174 73	
1854.	Eastern Congregational Church, ...	52 94	
	Eleventh Presbyterian "	170 08	
	Fourteenth-st. " "	1519 01	
	Fourth-avenue " "	935 49	
	Harlem " "	81 64	
	Houston-street " "	76 75	
	Mercer-street " "	6404 93	
	Madison-square " "	1126 76	
	Manhattanville " "	17 00	
	North " "	72 27	
	Presbyterian Church on University place, ...	500 00	
	Seventh Presbyterian Church, ...	306 98	
	Sixth-street " "	50 00	
	Spring-street " "	159 00	
	Thirteenth-st. " "	222 70	
	West " "	502 42	
	West 23d-st. " "	103 42	
	Sundry donations in New-York and Brooklyn, ...	1298 38	
			17,572 86
	Bedford Congregational Church, Brooklyn, ...	19 59	
	Church of the Pilgrims, "	2267 59	
	Clinton-av. Congregational Church, "	215 64	
	First Presbyterian " "	1322 99	
	Fulton-av. Congregational " "	66 25	
	Plymouth " " "	445 00	
	South Presbyterian " "	1033 25	
	Second " " "	446 27	
	South Congregational " "	28 67	
	Third Presbyterian " "	215 23	
	Williamsburgh First Presbyterian Church, ...	63 24	
			6,123 72
			$23,696 58

E. & O. E.

NEW-YORK, March 31, 1854.

A. MERWIN, *Treasurer.*

Examined and found correct.

WALTER S. GRIFFITH, LEWIS E. JACKSON, } *Auditors.*

RECEIPTS OF THE SOCIETY.

The following statement exhibits the receipts of the Foreign Missionary Society of New-York and Brooklyn, from its organization in 1827 to April, 1850:

From 1827 to April, 1836, (nine years,)			$86,931 28
For the year ending	April,	1837,	19,068 72
" "	"	1838,	11,195 53
" "	March,	1839,	12,433 07
" "	April,	1840,	10,131 33
" "	March,	1841,	11,721 17
" "	April,	1842,	15,937 73
" "	"	1843,	10,432 42
" "	"	1844,	14,018 10
" "	"	1845,	11,974 88
" "	"	1846,	10,425 10
" "	March,	1847,	9,867 59
" "	"	1848,	11,834 70
" "	April,	1849,	19,536 56
" "	"	1850,	14,217 58
Total in 23 years,			$269,725 76

The following is a view of legacies paid into the treasury of the American Board from New-York and Brooklyn since the organization of this Auxiliary:

For the year ending	March 31,	1834,	from	New-York,		$964 60
" "	"	1836,	"	"		250 00
" "	"	1838,	"	"		1350 00
" "	"	1839,	"	"		2865 00
" "	"	1840,	"	"		5602 86
" "	"	1842,	"	Brooklyn,		133 78
" "	"	1843,	"	"		100 00
" "	"	1844,	"	"		100 00
" "	"	1846,	"	New-York,		100 00
" "	"	1847,	"	Brooklyn,		500 00
" "	"	1848,	"	New-York,		3094 38
" "	"	1849,	"	"	$1265 00	1365 00
				Brooklyn,	100 00	
" "	"	1850,	"	New-York,		100 00
" "	"	1852,	"	"		20 00
" "	"	1853,	"	"		885 00
" "	"	1854,	"	"		3264 00

RECEIPTS FOR THE YEARS 1851, 1852, 1853, 1854.

	Year ending April 13, 1851.	Year ending March 31, 1852.	Year ending March 31, 1853.	Year ending March 31, 1854.
Allen-street Presb. Church, N. Y.	$151 17	$129 00	$137 07	$186 40
Bleecker-st., (4th Av.) " "	896 22	875 06	781 00	935 49
Brick Presbyterian " "	666 75	933 14	911 88	941 87
Broadway Tabernacle " "	265 45	258 01	284 24	278 03
Central Presbyterian " "	903 22	687 40	1,016 82	392 06
Ch. of the Puritans, (Cong.,) "	851 66	1,252 27	454 60	2,174 73
Eastern Congregational Ch., "	17 67	19 09	31 57	52 94
Eleventh Presbyterian " "	78 36	88 85	109 34	170 08
Fourteenth-st. " " "	——	469 73	997 38	1,519 01
Harlem " " "	31 00	76 60	53 47	81 64
Houston-street " " "	98 55	25 50	19 50	76 75
Mercer-street " " "	3,149 95	5,139 11	6,726 86	6,404 93
Madison-square " " "	——	——	50 00	1,126 76
Manhattanville " " "	——	——	6 44	17 00
North " " "	19 52	——	30 00	72 27
Presb. Ch. on University pl. "	393 00	250 00	850 00	500 00
Seventh Presbyterian Ch., "	287 18	203 77	190 53	306 98
Sixth-street " " "	——	——	——	50 00
Spring-street " " "	198 27	81 76	128 17	159 00
Thirteenth-st. " " "	65 95	38 06	39 34	222 70
West " " "	496 20	406 60	368 59	502 42
West 23d-st. " " "	——	25 00	102 65	103 42
	$8,570 12	$10,958 95	$13,289 45	$16,274 48
Bedford Cong. Church, Brooklyn.	12 44	11 39	15 10	19 59
Ch. of the Pilgrims, (Cong.,) "	1,655 73	2,065 23	2,420 21	2,267 59
Clinton-av. Cong. Church, "	27 00	40 00	351 31	215 64
First Presbyterian " "	751 45	830 88	935 87	1,322 99
Fulton-avenue Cong. " "	——	45 00	60 00	66 25
Plymouth " " "	493 28	452 46	303 12	445 00
South Presbyterian " "	1,036 12	1,219 32	2,476 94	1,033 25
Second " " "	821 18	456 28	942 18	446 27
South Congregational " "	——	——	16 52	28 67
Third Presbyterian " "	100 00	138 63	111 70	215 23
First Presb. Ch., Williamsburgh,	40 00	68 75	72 00	63 24
	$4,937 20	$5,327 64	$7,704 95	$6,123 72
Sundry donations in New-York and Brooklyn,	$2,845 56	$1,823 23	$1,917 11	$1,298 38
Total,	$16,352 88	$18,109 82	$22,911 51	$23,696 58

Note.—Of the $22,911.51 reported for the year terminating March 31, 1853, the sum of $6850 was a special contribution for the debt of the Board in 1852.

LIST OF OFFICERS

FOR THE YEAR 1854.

PRESIDENT.

DAVID HOADLEY.

VICE-PRESIDENTS.

ANSON G. PHELPS, | JOHN RANKIN,
CHARLES J. STEDMAN, | OLIVER E. WOOD.

CORRESPONDING SECRETARY.

Rev. AUGUSTUS A. WOOD

RECORDING SECRETARY.

ALMON MERWIN.

TREASURER.

ALMON MERWIN.

DIRECTORS.

Allen-street Presbyterian Church,	.... John P. Prall, Joseph W. Lester.
Brick " "	.... A. L. Ely, C. H. Merry.
Broadway Tabernacle "	.... W. G. West, Israel Minor.
Central Presbyterian "	.... W. P. Cook, Samuel W. Stebbins.
Church of the Puritans,	.... Jas. C. Woodruff, H. O. Pinneo.
Eastern Congregational Church,	.... Stephen Cutter, Lewis Chichester.
Eleventh Presbyterian "	.... Alex. McNey, J. H. Bulen.
Fourteenth-st. " "	.... W. E. Dodge, J. F. Joy.
Fourth-avenue " "	.... Alfred Post, Edward Chester.
Harlem " "	.... E. Ketchum, James Riker, Jr.
Houston-street " "	.... S. Derrickson, David Stevens.
Mercer-street " "	.... W. W. Chester, G. Manning Tracy.
Madison-square " "	.... F. Bull, A. O. Van Lennep.
Manhattanville " "	.... R. C. Andrews.
North " "	.... O. H. Lee, James Reeve.
Presbyterian Church, University place,	.... W. W. Stone, J. K. Myers.

Seventh Presbyterian Church,	.... Charles Merrill, H. B. Littell.
Sixth-street " "	.... Francis Duncan.
Spring-street " "	.... Joseph S. Holt, William Demerest
Thirteenth-st. " "	.... John C. Hines, Dan. Knight.
West " "	.... Lewis E. Jackson, Benj. Salter.
West 23d-st. " "	.... Henry D. Crane, Gurdon Burchard.
Bedford Cong. Church, Brooklyn,	.... D. O. Caulkins, Edward T. Goodall.
Clinton-av. " " "	.... S. Davenport, James W. Raynor.
Church of the Pilgrims, "	.... Sidney S. Sanderson, D. Johnson.
Elm-place Cong. Church, "	.... F. W. Burke, Alfred Smithers.
First Presb. " "	.... Alfred Edwards, Henry Redfield.
Plymouth Cong. " "	.... J. T. Howard, Arthur Nichols.
Second Presb. " "	.... Charles Clarke, Lucius Hopkins.
South " " "	.... Walter S. Griffith, John M. Smith.
South Cong. " "	.... S. W. Grant, Solomon Freeman.
Third Presb. " "	.... W. W. Hurlbut, J. C. Halsey, M. D.
First Presb. Church, Williamsburgh,	.... Joseph F. Tuttle, J. W. Buckley.
First Presb. Church, Hoboken,	.... A. W. Rose, Joseph Boynton.

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